

90e

CA Short treatise

declaringe the detestable wickednesse
of magicall sciences, as Necro-
mancie. Coniurations of spi-
rites, Curious Astrologie
and such like. (1)

Made by Francis Core.

Esaie.

26.

Babell is fallen, it is fallen, and all the
images of her hath he broke vnto y^e ground.

Esaie.

47.

Thy filthines shalbe disconered, and thy
shame shalbe sene. Stande now amongst
thyne enchaunters, and in the multitude
of thy sothslayers, &c. Let now the Astro-
logers, the starre gasers, and Prognosti-
catours, stande vp, and save thee fro these
things, &c.

The from the wrath that is to come
 You filthys adters broode,
 Least that you perishe in your sinnes
 As giltye of your bloode.

The wrath of God is kindled
 All suche to consume quite,
 That in the filthre soppes or dygges
 Of Egypt do delight

Repent therefore I saye to you
 For merce call betyme
 And learn to hate the synkynge in id
 Where wallow none but swyne.

Here maye you reade the woofull ende
 Of suche as wont to vse
 Those wicked artes that God abhoyres
 In tyme suche then refuse.

C Finis.

F. D.

V On wicked rout of sojourners
For shame, your lyues amende
Lest god doth pour such plagies on you
As neuer shall haue ende

All suche he doth right sore abhor
As scripture telch vs playne
Repent therfore, and learne to hate
These wicked artes, moste bayne.

Let his sweet rod example be
Of late, you saw did fall
Vnto suche as profest the lyke
Whome God now home doth call.

Bring forth new frute, & sob yonre finnes
Lest dubble, ire doth light
On you that do refuse Gods grace
When haue thesame you might.

¶ Fins.

A. 4.



To the good and gentle
Reader. ¶

Although, I lacke such eloquence
and learning, as is to be required in
him, which should compile any worke
to þe prayse, or dispraise of a thing, yet for þe
I haue my selfe ben an offender in these
moſte detestable sciences, against whom
I haue compiled this worke, as Astrolo-
gie, Necromancie, & suche like: I thought
it my parte, for .ij. causes principall, the-
same to do. Wherof the one is, þe I woulde
it shoulde openly be knowen, howe wicked
an offender I haue ben, bothe towards
God, and the lawes of my prince, þe therby
I might geue an occasion too all men, too
laude and prayse God for his bountifull gif-
tes of grace, that when I deserued his eter-
nall ire: yet he by his gentle and sweet rod
of correction, woulde call me agayne too þe
state of saluation, from which I was falle.
And also, to blesse this God of merci, which
hath apointed such a mercifull gouernor to
rule and rayne ouer vs. Who as he is se-
uere to punish the obstinate and stubburne
malefactors, so bleseth he the clementie too the
penitent

penitent transgressors; whereof I of late
sufficiently tasted, at what time I stood be-
fore her graces moste honorable counsaill
to receiue determinate sentēce for my wic-
ked offences. The seconde cause of this my
laboz is: that I woulde deterre and feare
away, all suche as yet do, or hereafter may
by the craftines of Sathan be procu-
red to the lyke. Wherefore gentle

reader, I moste haretly besech
thee to take it in good parte.

Whiche thinge, if thou

shalt do: I haue my

desire, who wis-

heth thee the

eternal

peace of God.

Francis Core.

In honoꝛe sanctissime Trinitatis.

Amongest other the Godly, hol-
some and profitable sayinges of the
deuine Philosopher Plato: I call too
my remembraunce this one, as moſte ne-
ceſſarie for all Chriſtians to be had in me-
moꝛie, whiche is this. Non ſolum nobis
nati ſumus, ſed ortus noſtri partim pa-
tria ſibi vendicat, partim parentes, partim
amici (that is to ſaye) we are not boꝛn only
for our ſelues, like brute beaſtes, to ſeke y^e
ſatiſſuinge of our owne deſire oꝛ luſt: but of
our birth (ſayeth he) our contrye chalēgeth
a parte, our parentes likewise, yea, & oure
frendes alſo. Wherefoꝛe to enioye any
good, godly, oꝛ profitable thinges, oꝛ to re-
ſerue any benefit oꝛ gift, by the meanes of
other, oꝛ through our owne trauels and di-
ligent laboꝛ (if theſame by anye meanes
maye ſeme to ſounde to the glorie of God,
the profit of our cō try, parentes & frendes)
in withholdinge oꝛ kepinge backe theſame,
we ſhal not only trāſgreſſe y^e cōmaūdmēts
of almighty God, which cōmaūdeth vs to
do as we wolde be don vnto: but alſo, if it
ſhalbe well perceiued & diligently marked
of ſuch as are wiſe & lerned: we ſhalbe found
maniſeſt robbers & ſpoilers of y^e high maiſ-
tie of

the of God, which hath imparted his bene-
fices so liberall vnto vs for y setting forth of
his glorie & finally shew our selues vnnatu-
rall, both to our cōtry, parents & frēdes, be-
wailing our great ingratitude, not onely
towards God: but also towards our cōtries.
Amongst (therfore) y inestimable heapes of
wickednes, sinne & dānation, foreseeinge y
proclitue or redines of me, how apt & pro-
ne thei are to euel, & also seinge very many
to erre & go astray, especially by one mea-
nes, wherby they detruce the selues, euen
dōune to y botōles lake of vnspeakeable of-
fences, & for so much as I my self haue ben
in y like disceiued, yea & had almost vitterli
perished, had not y almighty power of god
by his ōnipotētie and gifts of grace called
me back through most swet & gentle cha-
stisemēt. And also seing & wel perceiuing y
craftines of wicked Sathā, who (as S. Pe-
ter testifieth) goeth about lyke a roring Lio,
seeking whom he may deuour. To cause all
to ages to laud his eternal maiestie, which
hath so renouated or regenerated me frō y
state of endles death, into the which I was
almost slipt, to shew my self myndful ther-
fore of my loue & duety towardes my cōtry
and frēdes, to whome next God and my
pynce I am moste chiefly bounden, and to
A. my. aduoyd

aduoyde the filthy vice of ingratitude, then
the which nothing cā wel be moze obious:
I thought it my part manifestly to declare
and open the wickednes of those artes and
sciences, which hath of late time to þ pro-
mocation of Gods wꝛath and almightie dis-
pleasure, ben had in suche estimation, yea,
rather veneration, that without it þ whole
state of men (except a few) would do in ma-
ner nothing, yea, it grew into suche credit
with men, that not onely they iudged the
course of naturall thinges therby to be go-
uerned, but also that parte which god hath
and doth reserue to him selfe, and his deter-
mination, as the mynde of man, and suche
like. May they sealed not here, but so blind-
ed and bewytched the wittes of men, that
scant durst thei credit God him self, if it se-
med that their blinded prophesies any time
woulde make contradiction. Now wel this
appeared in the yeare of oure Lorde God,
1559. at what time our most noble souerain
began her Imperial gouernement & raign
ouer vs, all men maye iudge, and easelye
perceiue. For although it was well knowē
vnto all mē, what loue and godly zeale, her
most royal maiestie had and did bear to the
true prophetes of God, his afflicted flock &
woorde

woorde of the crosse, yet did the people so
wauer, the whole realm was so troubled &
so moued with the blinde enigmatical and
deuelish prophecies of that heauen gazer
Postadamus, in such sort, that euen those
whiche in their heartes coulde haue wis-
shed the glozy of God and his worde moste
flourishing to be establisshed: were broughte
into suche an extreme coldenes of saythe, &
they doubted God hadde forgotten hys
promise, yea, they hong so choynly betwene
the heauenly fountayne of hope, & the bot-
tomlesse pytte of bitter desperation: that in
doubt it was to which they woulde adhere
or stick, so great was thinsfection of this pes-
tilenciall poysoned lying prophecies. Of all
poysons moste difficulte to auoyde by mea-
nes of the sweete and pleasaunte myrture
therof, wherfore it may be called dulce ve-
nenū. A swete and delicious poyson: but as
the prouerbe sayeth, sweete meats hathe
sower sauce, so is this sweetnes tempered,
with an euerlastinge bitternes or gall:
For in these sciences Arologie, Geomācie,
Necromācie and such like infinite, con-
tained vnder the general name of Magick
but especially Necromancy, of which here
chiefly I purpose to speake, is one thinge
promised,

promised: but an other persequed, for why
lest they seke riches: they finde beggerye,
for hope of good reporte: they haue euil fa-
me & open shame, for health: diseases and
grief, for quiet myndes: wandring wittes.
Of Christians: they becomme infidels,
turninge the temple of y^e holy Ghoste into
a synagoge of Sathan. Therefore deare co-
tymen, flee from these moste wicked
and damnable sciences of diuination, ma-
nifestly prohibited, by the sacred Scriptu-
res and eternall woorde of God, lette the
loue of him, whiche for thy sake sweate
bothe water and bloudde, and had his flesch
rent vpon a crosse, cause thee to withdraw
thy mynde from the snares of vtter des-
payre. But if that maye not preuaile
with thee: let the feare of reuenge, at least
wise abate thy courage therein, and learne
this lesson. *Felix quē faciunt aliena peri-
cula cautum.* Happye and fortunate are
they, whome other mens harmes, do cause
to be wate.

The God of Goddes who suffereth no good
viced to be vaward, no wicked offence
vnpunished (whiche hath the said heauen and
earth shall perishe, but his word shall en-
dure) hath not only manifestly in diuers

kyndry places of the scriptures forbidē the
use and exercise of suche curious sciences:
but also hath appointed sharp punishment
to the vsers thereof, that is no lesse then
death.

This godly and wholsom law was in tyme
past executed within this realme, by the
terroure whereof, many were feared from
these practises. But now whylest this lawe
for lacke of execution hath lyen a slepe, and
thosondors nothinge punished: it was in
suche sort increased, that it was made a
herve handycrafte, so that manye lyued
therby, yea, & thought they did as honestly
gette and gather their substance: as he,
whiche dayly sweat for the same.

The people were grown vnto suche a
folly, that scant wolde they ryde or go anye
iorney: ane lesse they cōsultide, either with
these blynde prophetes, or at the least with
their prophesies, whiche yearly to no litle
hurt, bothe in the fayth of Christ, & wealth
of the realme, were without all shame de-
uulgid.

What hurt it did in the faith before I haue
shewyd, what damage it procured to y^e com-
mun wealth, may easily be iudged, for what
with

with their comminations of waerres, and
dearth, they so tickled the myndes of vnfa-
rtable niggards, that without al neede, eue
a middell the plentye: we liued yet in pen-
urie. Well, to my purpose, I promised to
open the wicked and blasphemous secretes
of these deuellish sciences. And although I
bende my selfe wholly to write agaynst y
superstitious and hellishe practises of Pe-
rromancie, I do not exempte the curious
parte of Astrologie, frome the number of
them: whose vtter denastation and cōfou-
ding before God, I most earnestly desire &
withe, for this I am able to iustifie, & haue
the like in my selfe experimented, that of a
truthe it is *Malorum esca*, the very bayte
or trayne to ser greater mischeues. Neuer
was there any that coulde yet holde hym
selfe content with the simple knowledge
of Astrologie: but wolde wade farder in
those sciences of prediction, hauing this as
a grounde worke to ser hygher matters. I
neede not here to speake any more of it, for
who list to reade the commendable worke
of fulce, vttered too thesame intent, shall
finde of what force it is. But this I knowe
that what euer is conteyned within their
bookes, whiche they esteeme, as principall
rules

rules and pillars of their knowledge to be
nothing els but meare fables, and toyes, &
that in them there is no truth at all. Expe-
rience therein haue I had diuers and sondꝝ
kynodes, not by the iudgement of one oz. ii.
but a number, yea, euen of the chiefe and
mooste experte, amongest whome I shall
recyte the iudgement of one, & for me of his
calculation. The question was moued for
stolen goddes, the houre was by an instru-
ment exactly take, the Astrologer draweth
the fourme of v. xii. houses, & so calculateth
for the time, which had, he domifieth, now
in his forsayde calculation moued wth talke,
and forgetting hym selfe (as he afterwar
confessed) where he shoulde haue subtrac-
ted: he added, and by that meanes placed v
signe that shoulde haue ben ascendinge: in
the. vii. house, and so contrarely, that signe
whiche shoulde haue ben in the. vii. house:
placed he in the firste, wherby all his work
was turned by sidedown, & as we properly
terme it, the carte set before the horse, yet
he not finding this his great errour, gaue
iudgement, that it shoulde be had agayne,
so sell it out, that it was recovered. Wher-
vpon maye easly be gathered, that if he
had calculated right, according to the rules

of arte, he shoulde haue quite misse the en-
shion.

O how certayn a science is this trobpe,
and of how good a grounde: Yet will they
presume to enter in iudgements of the se-
crete motions of men, whiche God hath re-
serued to his owne proper knowledge. I
wolde suche did remember this dictiō of
wise Cato.

Hitto arcana dei celūq; inquirere quid sit?

Cū sis mortalis que sunt mortalia cures.
He teacheth them wherein to be occupied,
and not to medle with y^e mysteries of God.
Yea, this he sayeth moze vnto them, euē in
thesame boke folowing thus.

Quid deus intendat, noli perquirere sopte.

Quid statuat de te, sine te deliberet ipse.

These are the presumptuous imps of Sa-
than, which cā not yet be cōtēt here to seke
but according to y^e hardnes of their hearts,
(as Paul to the Romans the. v. Chapter re-
sisteth) cease not to heape vnto them selues,
wrath, against the day of wrath. For y^e star-
res & skyes are not sufficiēt for their future
prediction: but they muste adioyne there-
vnto moste detestable partes of societys
with spirites. Which thing, when they go
about, & wolde haue any thing broughte to
effect,

effect, they do it by one of these .ij. meanes:
either besides the horrible & greuous blas-
phemies, they commit in their cōratiōs,
they must fall to some cōpositiō wth deuell,
that is too promise him for his seruice, he
wil abstayn frō wyne, or some certayne
meates, or drinkes. As I my self knew a
Priest, not farr frō a town, called Bridge-
water, whcih as it is wel knowē in the con-
trye, was a great magician, in all his lyfe
time, after he once begā these practises, he
neuer wolde eat bread, but in steede thereof
did eat alwayes cheese, which thing as he cō-
fessed diuers times, he did because it was
so cōcluded betwene him & the spirit, which
serued hī, for at what time he did eat bread:
he should no lōger lyue. Yea, he wolde not
blushe to say y^e after a few years he should
dye, & that the deuell for his payns y^e he toke
with him, should haue in recōp^ece his soul.
O mosse miserable mā & wretched creatur
that wolde in hope of any earthly treasure:
forsake his Lord, & God, which had so ten-
derly bought him. These are they, of whom
Paul speaketh in his .vi. & .x. chapters to the
Hebrews, these are they crucifie Christe
agayn vnto them selues, and therefore it is
impossible, they should be renewed agayne
by repentance.

The

The seconde waye, whiche is as euell as
the firste, or rather worse: is thus. For whē
the spirite is once come befoze the circle, he
forthe with demaundeth the exorciste a sa-
crifice, whiche moste commonlye is a peece
of ware cōsecrated, or hallowed after their
owne order (For they haue certayn booke,
called booke of consecration) or els it is a
chicken, a lapwing, or some liuing creatur,
whiche when he hath receyued: then doeth
he fulfill the mynd of the exorcist, for one-
les he hath it, he will neither doe, neither
speake any thinge. Of this testefiech Bacon
in his booke of Necromancie, where he tel-
leth also this storie. After so long tyme tra-
ueled in these sciences, at last ioynd hym
selfe with a Turke, whiche was moste ex-
cellētly sene therein, and longe conferring
together: they wente aboute too call a
certayn she deuell, named Egippia, which
spirite wolde by no meanes make them
answer to any their demaunds, where-
bypon Bacon, whiche knewe that no-
thinge coulde be done withoute sacrifice:
causeth the Turke to be baptised, and after
his baptisme, they both entred the circle &
called the spirite, whiche when she came:
for all their conurations she wolde not
speake,

speake vntill the Turke (by the aduice and counsaill of Bacon) pricking one of his fingers with a knyfe, toke the bloude, spred it on a pece of bread, and so caste the same to the spirite, which weapeth and wallbeth y same with her teares, and so eateth it, and that eaten: she maketh them direct answers to their demaundes.

Is not this moste detestable: doeth it not abhorre any Christian hearte too heare? God the onely Lord and maker of all thinges, hath in the. xxiij. of Exodus giuen a straight charge and commaundement too serue and feare hym onely. In the. vi. of Deuteronomie, by the Prophete Moyses we haue the like commaundement with the addition, that it maye go well with vs, and that he maye preserue vs alwaye. O the profounde wisdom of God. O the vnsercheable knowledge of hys diuine power, for not without a great cause is it said that he maye preserue vs alwaye, bothe touching the bodely lyfe: and also the lyfe of the soule. For as concerninge thys bodely life: Alas how many haue moste miserably ended the same, that haue by these sinfull artes, deserved the iuste plague of god, wherof some I shal recite towards

15

thende

thende of this my booke. The moſte valiant
and godly captayn Joſhua, in his. xxiij. &
laſte chapter, exhorteſt the Iſraelites af-
ter this ſorte, ſaying. Feare the Lord, and
ſerue him in vprightnes and in truthe. Lo
here this godly Joſhua wolde not only we
ſhoulde ſerue the Lord (as not caring how
or whiche way) but ſayeth in vprightnes &
in truthe, that is with all our heartes, with
all our myndes, & with all our might & po-
wer, whiche if we do vnſaynedly: we ſhall
not fall into the forſayde nettes of Sathā.
I mynde not here to ſpeake of the trom-
perye which they haue in this their worke
as halowed chalke, water and palme, cir-
cle, pentacles and plates vſed for defence,
creane, ſworde and ſcepter, as a token of
power, ſier, oyles and pouders to make ſu-
migacions, of their tedious faſtes, waſ-
ſhinges and ſhawings, of the conſecration
of their inuocations, conſtructions, liga-
cions, maledictions and other their forſaid
inſtrumentes, wherein is cōtayneſed ſuche
horrible blaſphemies: as my heart quakeſh
to thinke thereon. But euen as ye ſe their
beginning is moſte deteſtable: ſo is thep
endes, according to y^e ſame. For almighty
God

God of his iustice can neither leaue þe woꝝk
maister, neither yet him that seeketh to any
suche for helpe, unpunished. For as wel de
serueth he execution that seeketh to the ym:
as they them selues.

Exemple of this: we haue in the firste
booke of Samuel, called commonly the first
booke of the Kinges, in the. xxviij. Chapter.
For after þe Saule went once to wytches &
sozcerers to learn his state: God gaue him
by quite into bitter ruin. If then he were so
precise with his owne peculier people, that
he spared not their kinge and annointed:
what will he do vnto vs: How muche more
thinke ye will he execute his righteous iud
gements on vs, that are but the bꝛanches
of the wylde Olive tree, grafted in by his
mercy and grace?

I can not se how they maye excuse them
selues of cryme by Goddes woꝝde, that
either seke too them or procure theym too
woꝝke, for bothe, by the scripture deserue
lyke payne, and punishment. Yea, the
Denell hymn selfe is of that condicion, that
he will not suffer them longe to reygne,
that vse him as an instrument for their ne
cessities.

I remembre a very notable historie writte
in frosarte, but the tyme is so long since I
read it, I wel remebye not the place, but
who so lateth to loke in y tables of his bo-
ke maye eadly finde it, where he writeth of
Orthon a spirite. The effect is this, a prieste &
a certayn gentleman, falling at variaunce,
and the gentleman seming styll too perse-
uer in his purpose: the priest to abate hys
corage, and to make him yeelde: sendeth
vnto him the foresayde spirite Orthon, to
molest and trouble hym, whiche comming
about the quyet tyme of the night, whē all
things are moeste stylllest: he clappeth the
wyndowes and doores, as though he wolde
haue toren them to peeces. The gentlemā,
regardeth it not, the next night he doth ly-
ke wise, but a great deale moze fearfly, in
so muche that it seemed he wolde haue en-
tered the gentlemans bed chambze, wher-
withall his spirites moued: soddenly asked
who was there. The spirite aunswereth, &
tellet his name, & sheweth hym frō whom
he was sent, and to what ende as is afore-
sayde. Well sayeth the gentle man, wilt
thou be contētid to serue me, and leaue thy
maister the priest: He aunswereth yea, and
so they concluded. The office of this spirite
was

was to bring hym newes oute of all places
of the worlde what was done , within the
space of. xiiij. houres, whiche thing he did.

After a whyle , this gentleman beunge
very desirouse to se his new man, for as yet
though he hearde him, he neuer sawe hym
requested him earnestly that he mighte see
hym, whiche thinge at the laste he graun-
ted (and sayeth) when ye arise in the mor-
ninge, the firste straunge thinge you se, af-
ter you be vp: the same is I, so he departed.
In the morninge the gentleman arisinge
and casting on hys nighte gounce, he might
se three rushes stande vprighte, and moue
informe, as though they daunced the hape,
but this pleased him not, wherfore at night
when he came to him agayne , he chalen-
geth the spirite with the breache of hys
promise , whiche he coulde in no wise a-
byde, for though he be neuer so vntrewe , &
deceitfull: yet may ye not charge him ther-
with. And therfore asketh his maister what
straunge thinge he sawe: he answered no-
thinge but. ii. or. iij. rushes driue vp & down
with a wynde.

Thesame quod Durben was I. Naye
sayeth his maister, I woulde se the more
neare thy shappe, whiche after earnest re-
quest

quell he graunted, and sayeth, the firste ly-
uing thinge that ye se out of youre gallery
in the morninge in youre courte: the same
am I.

The morninge comming he goeth vnto
his gallery, whiche loketh into his courte,
and beholde, there he sawe the mosterous
fowe and leane, that coulde be, wherupon
moued with the sight, caused dogges to be
set at her, and so he bapted her, but imme-
diatly he falleth sicke, and so from tyme to
tyme, pyneth alwaye.

A worthy seruante too serue a noble
mair, full well he rewarded hys maister
in the ende. Neither was it any otherwaies
but as they are wonte all to do.

For thys is no new or rare thinge
amongest those that vse societie with De-
uelles, for all haue the like ende, though
not after one forme, yet to one effecte.
Bakons ende was muche after the lyke
sorte, for hauinge a greadye desire vnto
meate: he coulde cause nothinge to enter
the stomack, wherefore thus miserablye
he serued to death.

Cornelius Agrippa, of whome all the
worlde

woulde speaketh, whose woorkes remayne
vnto this daye, of whose ende are diuerse
opinions, some rumors haue ben, that whā
he rode abroad, he had alwayes a blacke
dogge, waytinge vpon him, whiche dogge
one day in iourneinge: carped hym alwaye
body and soule, some say that the sworde se-
perate his headde from the bodye, soo that
hys ende is vncertayne and mooste like it is
that he endid after some straunge sorte,
that the truethe therof is no more manifest.

fabiane in hys Cronicles, the seuenth
parte. and where he writeth of Carolus the
eyghte, speaketh of a certayne mayde, ex-
perte in these sciences, called La pucelle
de dieu, that is too saye: the mayde of God,
who by her knowledge caused the French-
men marueylously too preuaile in their
marciall affaires, as more copiously doeth
in the alleged place appeare.

But almightye God, whiche for a sea-
son suffereth suche sorcerye and dyuelishe
wayes too prospere and raygne, too the
correction of sinners: lastely too shewe
hys power, and that no good Christen
menne shoulde falle intoo anye erreure:

W.iii. he

he sheweth the cleannes of suche misticall
things, and so he did in this, for she by a
knight Burgonion was taken, and after
sent to Roane in Normandy, too the duke
of Somerset, and there brente, for her de
merites.

Sanct Dunstane of whom Bale in his
booke intituled the actes of the English vo
taries writeth sufficiently, beinge one of
this sorte and facultie, after diuers & son
dry prodigious signes in the element sene:
departed this lyfe, a swarme of deuels co
naying away his corps.

John Greecian, that coniuringe Pope,
after he had doon many deuellish things,
as testifieth Martin^r Carfulanus & Plati
na in vitis Pontificum: was of the deuell
(as he was dooinge his seates in a forest)
strangled to death.

What maye we saye of Stantholde of
late time, whiche was experte in these sciē
ces, whiche for robbinge of a colledge, in
the vniuersitie of Oxforde, was hanged at
the towne ende for his demerites. Many
haue ended their lynes after these & suche
lyke sortes, of whome if I shoulde write:
it wolde conterne an infinite volume, and
that is most horrible, where thou seest one
repent

repent: a number are soo suddenly taken,
that they haue no tyme of repentaunce.

Wherefore I saye to suche of that sorte,
repent and amede your lyues. you Adders
brode, and learne by hym that hath felt the
smarte, to fle from greater mischeues too
come, for euen now is the axe put vnto the
rote of the trees, therefore deferre no tyme.
And now to those that hereafter shalbe
moued by the prouocation of the deuell, ei-
ther to practice the lyke, or to seke for coun-
sayll or aduice of them that do vse and prac-
tise these blasphemous sciences: knowe ye,
that euen as the good corne is with the tawe
purged from the chaffe: so all those be sepa-
rated from the elect and chosen of God, as
in the former parte of my treatise, I shew-
wed by the example of kynge Saule.

God him selfe hath promised in his most
holy and sacred scriptures no lesse to do, &
also for the punishment of suche, hathe by
his owne decre, in the. xx. of Leuiticus ap-
pointed sharpe correction, sayinge. And if
a man or woman haue a spirite of diuina-
tion or sothsaying in them: they shall dye
the death, they shall stone them to deathe,
their bloude shalbe vpon them.

A moste worthy punishmente for suche
rebellious

6
rebellious traitours. For if we iudge him
worthy of death that euil reporteth of an
earthely prince: what shall we saye by him
that blasphemeth the kinge of all kinges,
his Lorde and onely sauiour? They can
not saye that ignorance is y cause of their
euil disposed lyfe, for God hath manifestly
forbidden the vse therof, not in one, or two
places: but in sondrye.

Thus he sayeth Deuteronomie the xviij.
when thou shalt come into the lande, which
the Lorde thy God geueth thee: thou shalt
not lerne to do after the abominations of
those nations, let none be founde amonge
you that maketh his sonne or his doughter
to go through the fyre, or that vseth
wytherast, or a regarder of times, or mar-
ker of the fleunge of foules, or a forcerer, or
a charmer, or y counsayleth with spirites,
or a soothsayer, or that asketh counsayll at
the dead. For all that do suche thinges, are
abominatio vnto the Lorde. &c.

Lo, here he not onely forbiddeth the vse:
but commaundeth that those, whiche wil be
his people, and of his flocke: shall not seeke
helpe at the forcerers handes. Rede the xxx.
of the prophet Isaiah, and ther shall ye finde
howe

how he reproveth the chyldren of Israel
for seeking too the Egyptians for helpe,
who were counted experte in deuillish ar-
tes. Jeremiah in hys .x. Chapter sayeth
Hear the worde of the Lord that he spea-
keth vnto you: O house of Israel.

Thus sayeth the Lord, learne not the
waie of the Heathen, and be not a feare
for the signes of heauen, though the Hea-
then be a frayde of suche, for the customes
of the people are vanitie. O how directe
are the lawes of the Lord: how playne are
his pathes: how swete are they to them that
fulfille them: for it preserveth them from
endles deathe and payne.

If we do embrace and folowe them,
we shall not only be sure here in this world
to lyue withoute dredde or feare, safe from
oure enemies, both boddelly, and ghoſtely:
but after this lyfe, we shalbe crowned with
the crowne of everlastinge ioye, and felici-
tie.

But here as the contrarie, and suche as will
take no admonition, but lye inordina-
tely, shalbe condemned to everlastinge ter-
ror, whose tormentes, no tonge is able
to expresse.

Ehyr

This God of mercye hathe offered hys
grace, wherfore refuse it not, but with all
humble heartes embrace it, beseeching him
so to strengthen you with his holy spirite,
that this lyfe endid, we maye beare
thys comfortable sayinge of oure
Sanioure: Come ye blessed chil
dren of my Father, possesse
ye the kyngedome, pre
pared for you, fro the
beginning of the
worlde. To
the which
Father,
Sone,
and holy Spi
rite, be eternall lau
des, prayles, empire, and
glorie, worlde without ende.
A M E N.

¶ Finis.

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